





Volume 1  
Section 7  
\* .....

















Digitized by the Internet Archive  
in 2015

<https://archive.org/details/missionarylink111unit>

THE  
MISSIONARY LINK

FOR



THE

Woman's Union Missionary Society of America  
FOR HEATHEN LANDS.

---

VOL. II.

JANUARY, 1880.

No. I.

---

THE first letter from Miss Ward gives interest to this number, for we realize every consecrated missionary is of such importance to our work, that her safe journey is a devout cause of thanksgiving. All the missions entrusted to us were never more prosperous, and all that we need to make deeper impressions on the heathen are means to strengthen our working forces and earnest prayer for the presence of the Holy Spirit in lands far off, and in our own hearts and homes.

---

FOREIGN DEPARTMENT.

**INDIA—Calcutta.**

*Letters from Miss Hook.*

SUCCESSFUL SCHOLARS.

There was a pleasant little gathering at the "Home" one evening. The first class at the Foundling had been examined by a learned Professor of the Sanscrit College. All did nicely, and three passed very creditably, and they came to receive their prizes. With them were Martha, a teacher, Bertha, one of the

older girls who has for some years been a teacher at Allahabad, and their Pundit, Madonsooden Mookezeja; these with the six teachers here and our missionaries made a room full of happy faces. Tea and cakes were passed round, and after partaking of that, to the three who had passed the examination were presented very pretty, large Japanese boxes, with lock and key, the pride of a native girl, to preserve her treasures; the other four received smaller boxes without locks. The Pundit then addressed them to the effect, that thus far they had done well in acquiring knowledge, but because they had passed an examination they must not stop studying. Every year they would find more and more to be learned, and if they did not constantly practice they would forget what they know. Old man as he was, he found it necessary to study. He also impressed it upon them, that as they were now to engage in Christian work they would be very closely watched, and they must never forget that by their lives they could recommend Christianity or be a hindrance to it. The class gathered around the piano, Miss Coles playing, and sang Sankey's hymns until it was time to break up for the night. Their voices harmonized very nicely, and the "Gleaner" sung in parts, with the response was rendered very sweetly indeed. The Pundit, still a Hindoo, with hymn book in hand sat following the words with great interest. This Pundit has long been a teacher to different missionaries in the "Home," as well as to the children in the Foundling, is a most intelligent man, and we have often thought very near to the "Kingdom of Heaven," and yet he does not confess to any belief in Christ. As I watched his close attention to the hymns, I earnestly hoped that through the sweet voices of his pupils, conviction might enter his heart. After the reading of the 23d Psalm. Miss Caddy offered a prayer in Bengali, and they left holding fast their precious prizes, and with happy voices thanking us for the pleasant evening.

To-day Helen who passed first in the class left to be a teacher in Allahabad. It was a painful parting from her companions and home, and she cried very bitterly. These dear

children, if their names are but all enrolled in the Book of Life our labors for them will have been a precious privilege ! The first prize was purchased by the Christmas offering sent by the Mission Sunday School in Boulder, Colorado, and I beg the school may be informed of the pleasure and encouragement the gift has afforded this Bengali girl.

## STEADY PROGRESS.

The work in Rajpore continues to increase. There are more zenanas wishing to open ; but the teacher and his wife have more than they can attend to. We hope to build the house there after the rains are over, and then we hope to send another teacher to live with them. There seems no limit to the work, the want of good teachers is the only hindrance.

In company with Miss Harriss I visited the Raja Doorga school. The room was not large ; benches were placed around the wall and a double row across the middle, forming two squares in the centre, leaving only space enough for each teacher to sit comfortably. The benches were closely packed with children, fifty being present on that occasion while a few more names were on the roll. Nina, a graduate of the Orphanage, is one of the teachers. She loves her school and is very proud of the attainments of her children. The school is new and the children mostly small, so they have not advanced very far yet, but their progress reflected much credit on both Nina and Ruth. We heard some reading and spelling, and all had orally learned some hymns which they sang for us, and answered very correctly the questions on the first six chapters of "Peep of Day." The little ones looked very happy and were much pleased to be taken notice of. Another room was engaged, and hereafter each teacher will have a room so that more order and greater progress can be secured. On Sunday these children go to a room in the Cathedral Mission College, that has been kindly lent us for the purpose, where they are joined by others, forming a Sunday school of more than eighty, and Miss Caddy, Nina, and two other teachers from the "Home" spend two hours teaching them. They are very

bright and happy, love school, and we cannot think that any of these dear children will ever be content with the weak and beggarly elements of Hinduism.

From there we drove some two miles further on to another school where there are 136 children. It was a fine sight, four rooms, all connected, so that standing in one, part of all the others might be seen. Here were four teachers, each sitting in the midst of her numerous flock, three of whom were also graduates from our Orphanage. These girls are the best teachers we have ; they really love their work and teach conscientiously. The upper classes were reading the higher books in Bengali and the Gospel of Mathew, had learned the catechism, Scripture verses and many hymns ; on the map they pointed out all the principal countries, islands, oceans, capes, etc., bounded India and showed the rivers and chief towns and cities, and were very clever in arithmetic.

I was much pleased with their progress. Could our friends accompany us to some of these schools they would rejoice to see so large a number of Hindu girls being brought to the knowledge of Christ our Saviour. In a few years more the homes of Calcutta must be very generally presided over by wives and mothers who are well taught in the faith as it is in Christ Jesus, and then the old system of Hinduism must fall for lack of supporters. Caste that is being weakened by every visit made to a zenana is doomed to fall, and then India will be ready to embrace Christianity. In hundreds of homes the work is quietly, slowly, but surely progressing. We are not cast down if we do not see great and marked results ; God is watching over and guiding all this preparatory work, and in due time His purposes will be developed. His great movements are never rapid, perhaps for the trial of our faith and I believe we shall surely reap if we faint not.

Dr. Thoburn is holding especial services every night this week for the Bengalis. The exercises are not only to call the unconverted to repentance, but to lead Christians to a more careful living. He is faithful and probes deeply, and our teachers are being led to examine themselves. Some who

live with us, who have given way to temper or other weaknesses are very deeply concerned about themselves, and are doing their work with renewed energy and zeal.

---

*Letter from MISS CADDY.*

## A LIVING SEED.

I find that the older members of one of my zenanas began to read with Mrs. Mullens eighteen years ago. So it must be one of the first ever opened to Christian ladies. The father of one of my pupils was then a young man of great promise, and he it was who took the bold step of inviting the ladies to visit and instruct his family. His wife made great progress in reading and fancy work, and had begun to learn English when some fourteen or fifteen years ago her husband died, and the father-in-law closed his doors to those who took a deep interest in the welfare of his family. The life and light of the house seem to have gone out with that young Babu. The poor old father seems to have lost all interest in life. The brother, a man of no energy and no education, cares only for his own ease, and every thing seems gradually but surely going to ruin. The lives of the women are soured and embittered by constant jealousies and quarelling, and my heart sinks within me as I ask myself what good can my visits do here. Last week the Lord permitted me to water a little the seed sown by good Mrs. Mullens. The Bible lesson had been given without making much impression, and I took up my hymn-book to sing. As I read aloud the words of the hymn before singing, one of the older women recognized it, and said "Mrs. Mullens used to sing that to us." One verse is a prayer that Christ, the "Sun of Righteousness" may arise in the heart, and it was the words of this verse that after so many years woke to consciousness in the minds of these women.

We spoke of Mrs. Mullen's spirit, now in the presence of her Redeemer. They told of the life of sorrow that had come to the Babu's widow. The eldest son died two months before, twenty-four years of age; the second son is a dissipated

young man, abuses his mother, and when refused money, destroys all he can lay his hands on in his rage. The mother came and I tried to comfort her. It seemed to come to her like a new idea when I said "God alone can change his heart; have you prayed for your son?" "Do you think He will?" she asked with a look of hope. "I know He can, He understands the case. How would you feel should your son fall at your feet weeping and ask forgiveness for the past, and promise to love and obey you in the future?" "Oh my heart would burst." How easy after this to tell of the prodigal son, and of the joy in Heaven over one sinner that repenteth! But we know that the prodigal must arise and come. Let us pray for this poor woman that there may be joy in Heaven on her account. I rather dreaded this woman joining the group near me. She talks in a loud voice, and I always hear her even when I do not see her. How little we know what is in the heart of those who are outwardly repulsive to us. Here was this pent up sorrow working for evil, yet ready to melt into tenderness at a touch.

---

*Letter from MISS SUNDER.*

DOMESTIC GRIEF.

I think you would like a look at a mourning Hindu household. I have been visiting for about two years, two little women, in whose way many difficulties were placed and they could not put themselves under direct instruction. The last time I called to see them they were in great sorrow. Shundirie had lost her father. He was the head of the household, and I can assure you it was a most deplorable sight, the old grandmother weeping and wailing loudly: saying the crown of her head, the staff of her old age had been taken away, her dove had gone into the skies, what was to be her fate now. The wife lay flat on the floor, scarcely a tear in her eye; her greeting to me was, "Oh, Mem, what is my hope now?" As for Shundirie, the girl looked like a crushed flower, the only thing that seemed to attract her attention was her baby boy, of whom she is justly proud. The poor women, life

must indeed be bare and cheerless to them. No consolation was being offered to them. It is true the house was full of women, young and old, some few were silent, but the majority were making some such remarks, "Here the man is dead, leaving three daughters and one son. Still two girls are married, their father-in-law must support them. Everybody will be willing to give something for the boy's living, but what is to become of the other girl; who will provide the money for her marriage? Who will marry her? What a misfortune? Poor widow! what is going to become of her? She has not even a father or mother to whom she may go."

I overheard a widow lamenting somewhat in this way. "You have killed me. You are dead. Why did not you take me with you?" The Hindus have some strange customs among them, especially when there is death in the house. Now in this house they had no cooking for a week. Some friends sent a large dish of fruit of different kinds with about two quarts of milk; of this each member of the household partook. It is a very sad sight to see them all mourn with loud weeping, unkempt hair, soiled clothes, and the whole place neither swept nor dusted. Their religion seemed so empty. And yet they will not accept of the consolation of the Gospel and believe in the all sufficient Saviour.

---

*Letter from MISS KIMBALL.*

## WOES OF WIDOWS.

Previous to the re-marriage of a young Brahmin widow some months since, I saw letters which passed between her father and a relation here, which were an indication of the deep interest felt by many high caste families in the redemption of the condition of widows by the furtherance of widow marriage.

As I read them a gleam of light seemed to flash over this darkest side of the degradation of Indian womanhood. And I felt thankful indeed that another break had been made in the iron fetters of custom and a prisoner set free. Here was one lifted from a life of cheerlessness and temptation at its best,

into happiness and security. Then there came to my mind in sharp contrast the sad fate of another widow, who a little while before to escape from her misery, left her home. The faces of these widows, poor hapless women, are usually sad, but hers was the saddest I have ever seen in a zenana, her continual suffering being written in plain lines all over it.

She was an ascetic of course, and the drudge of the family : but her hours of menial work were happy in comparison with the dreadful monotony of those in which she had nothing to do but think about the dreariness of her life. Watched closely, not allowed to read or sew, receiving neither love nor sympathy from any, and without hope, as the days lengthened into indefinite weariness, no wonder she was driven to desperation. We see how out of circumstances like these, long ago grew the practice of Suttee in which though the Brahmins inculcated various rewards, nothing was weightier than that it ended all such troubles at once.

Miss Caddy several times warned the mother of the effect of such severity. I begged that she might be allowed to do something, which interesting her, might bring a measure of contentment. The poor woman herself said, "You are watching me as if I were always going to do something wrong, you make me so wretched I cannot endure life, and if you do not treat me more kindly I will do what you fear, I will watch my chance and run away," And she did run away. An effort was made to get her back, but a magistrate being consulted, declared she was of age and at liberty to do as she pleased.

We can only pity, and pray, and work, that zenana women may be quickly delivered from their intense conservatism and adherence to inherited forms. These are the chief hindrances to the widow's comfort which could be assured without re-marriage though this too is desirable and wise.

I am glad of one little widow among my pupils to whose burden of loss is not added the asceticism of the condition. She is spared the monthly two days fast, is not restricted to one meal in the day and wears her jewels and colored clothes. But this is an exceptional case, and accounted for by her living

with her mother who is a woman of very progressive tendencies.

I often find where the men are most liberal and willing to do away with these distressing observances, the women are most rigid and devoted to them, as if by their faithfulness to atone for such heresy. "It breaks my heart" said one to me, "to see mother going on so. She is dying from fasts, want of nourishing food, and wearing penances." But our persuasions and even her love for her child will not move her a hair's breadth from what she thinks or rather fears is her duty. She is convinced of the advantages of Christianity I am sure, but her original superstitions have the upper hand to such an extent, that if for instance I were to touch a basket containing fruit and vegetables, the contents would either be thrown away or thoroughly cleansed in Ganges water. Thus you see when the outer works are gone, there are inner lines of defense to take, by no means easily; indeed it seems to me easier to clear away the subtle and evasive arguments of the men than the contented ignorance of the women. Christian education can do it, but it will be a long time before we can get beyond their accommodating reply, that all religions are true. "Hinduism for me, Christianity for you."

---

One of our missionaries writes:—I lately met a native woman, who was baptised with her husband a little before I left here last spring. She had been very ill, and during her illness had been more lonely than she could express to me, as she is away from her own people, and Bengalis never mingle freely with the natives of other parts of the country. During her recovery her friends came to see her, and proposed to her to return with them to Bengal, and they would buy back their caste and they could become Hindus again. Upon their refusing emphatically to do this their friends left them in anger, saying they would never look upon their faces again. The woman said, "We can give up our friends if they will not have us with them, but we cannot give up Christ. He is more to us now than earthly home or friends. Here is a case of giving up *all* for Christ

**INDIA--Allahabad.***Letter from MISS LATHROP.**Communicated by Philadelphia Branch.*

## CROWDED GATHERING.

The natives do not mind this heat as we do, and can without great risk expose themselves to it. Unfortunately, just at the beginning of the extreme hot weather a religious fair or mela is held at Hurdwar, a place near the pass where the Ganges issues out from the Himmalayas. Being at the source of this sacred stream, it is a very holy place, and great numbers, some estimate by millions, yearly congregate there from all parts of the country. Most go for religious purposes, and as hard labor and severe penances are with the Hindus a prescribed mode of gaining holiness and happiness, the longer the journey and the more of hardship they endure on the way, the greater the merit. They walk some of them, hundreds of miles in the burning sun, often suffering for water as well as for food, and are pretty nearly exhausted by the time they reach the spot. Again others go long distances crawling or measuring their length upon the ground, being months on the way to some holy shrine.

Every twelfth year the Mela is more celebrated and attended by large numbers; and this year being the last of these grand occasions occurring before the Ganges loses its special sanctity, more people than for many preceding years were present, and cholera broke out among them. Starting from there, great companies on foot with insufficient food, no medicine, and in a state bordering upon exhaustion from the fatigue of reaching there, it is not to be wondered at that the disease made sad havoc among the returning pilgrims, nor that many reached their homes only to die of it and spread the contagion far and wide. Even the healthy Hill stations have been affected by it. From one district it is reported that fully one-third of those who left for Hurdwar have failed to return and their dead bodies are thickly strewn over their path. The dry, hot winds now prevailing throughout the northwest may cause the disease shortly to disappear

from our cities, as a damp, warm atmosphere is much more likely to retain it than such an intensely dry one. When will these poor deluded multitudes learn that there is a better way, and accept the sacrifice once offered for sin, instead of going about in such hard paths to work out a righteousness of their own. As He has said, "According to your faith be it unto you," let your faithful earnest prayers ever be given for them, and it may be in answer, precious souls will be saved whom otherwise our efforts will not reach.

## SUPERSTITIONS.

I shall write of a number of the curious beliefs and superstitions of the people here, not to amuse or gratify curiosity but to show you how closely interwoven with each act in the daily life of the Hindu is some superstition or omen, so that you may better appreciate what we have to contend with in our teaching. Omens, more bad than good, evil eye, and countless superstitions meet the Hindu at every turn from the time he rises until he sleeps again, and did not his firm belief in *fate*, that whatever is to be will be, come in to mitigate these evils, I believe his life would be made a torment by them. There are several objects, any one of which if a person encounters on first going out in the morning he expects will bring him ill-luck through the day. One of these objects is a monkey, another is a person of unquestionably bad character. A trader will not sell the first article in the day on credit, lest he be by this prevented from taking money all day, but will part with his goods for a less price so as to get cash for luck. Sneezing is a bad omen, and if a person setting out on some undertaking hears a sneeze, he immediately turns back, sits down as if he had no thought of going out, smokes a little, reads a page or talks on indifferent subjects, just long enough to break the spell, then starts again. I have heard of a native writer employed in an office where they were also some young Europeans. They knew of this peculiar belief and noticing too, how anxious the man was to be off as soon as the clock struck the hour for release, they determined to test which was the stronger,

his superstition or his punctuality. Seeing that he had his desk cleared and his outer garment on, ready to leave just as the clock was striking, one of them sneezed. The native at once laid aside his turban, loosened his garment and taking out his papers sat down at his desk and began to write diligently as if no thought of going home were in his mind. None but English educated men are employed in government offices and if an intelligent, enlightened man is so held by superstition, what can be expected from those who have had none of the advantages of education and of contact with Europeans.

A child's name must never be mentioned in the night lest some evil bird, as the owl, hear it and go on repeating it and the child dies. They give their children unpleasant names, thinking to delude the evil spirits with the belief that they are not worth taking away, or that they have no special regard for them. Sometimes a boy's hair is kept long, his nose pierced, and a ring inserted after the fashion of their girls, and most likely no name is given him, so that the spirits will not know what to call him, and thinking him a girl consider him of less consequence than if they knew him to be the hope of some family. A person who has been taken out of his house to die and recovers, especially if he has been taken to the water's edge and then brought back, is a most unlucky individual to have about. Returning to his house he must first see his own face in a glass, else the first member of his family he looks upon will soon pine away and die. A person is never allowed to die in the house, but if taken no farther away, is laid in the open court. One reason they give for this is, that the spirits cannot escape from a close room, another is that it is most unlucky to have any person or animal die in the house. I have often thought it was a mercy that they did remove one gasping for breath out of the close stifling air of their rooms, but if at the same time to make the passage easier they fill the mouth with Ganges mud, I do not know that it helps the patient much.

The belief in the transmigration of souls brings them much trouble, as in killing the meanest animals or reptiles one can never be certain he is not causing the death of a friend. The

present season in some of the districts where the famine carried off such numbers last year, there has been a perfect scourge of rats. They ate everything before them, yet the poor people, believing them to be their friends who had died during the famine and who had now returned for some of their abundant crop, would not kill them, but rather suffered the loss. If a woman while we are teaching her, drops her book, slate pencil or piece of work upon the floor, she raises it either to her lips or forehead according to the disrespect she feels she has done to the goddess possessing it. At a certain day each year all books are worshipped, also all implements of trade or agriculture. Whatever they hope to derive an advantage from, either in earning a livelihood or improving the mind, has on this day "pooja" done to it, and it would be quite useless to go to the house of a rigid Hindu on this day, as no woman would put her book to so common a use as reading from it. I might go on indefinitely with these ideas but enough has been given to show you how closely interwoven their peculiar beliefs are with their lives. Strong prejudices cannot be soon eradicated. Patient perseverance with the help of the Master will work wonders here as it has done elsewhere, and as it does here now to some extent.

---

*Letter from MISS JONES.*

*(Communicated by Philadelphia Branch.)*

A GRANDMOTHER'S WILL.

A Bo in whom I had been much interested and whose anxiety for learning was wonderful, was compelled by the old women in the house to give up learning. This was two or three months ago, and although I made several attempts to get her back again I could never succeed. Her husband had seemed interested, always reading the tracts I left and sending word through her for me to bring more. I felt certain he had no objection to her learning and decided to see him and if possible get my pupil back again. I had an interview with him one morning and he told me he was glad to have her

taught and was pleased with the progress she had made. Obtaining his permission I determined to try again. The woman read with me once and as I got up to leave, asked me to send her a Bengali Bible, that she and her husband both wished to read it. I sent it, but in a few days it was returned with the message that she could never read with me again. I went to see her a few weeks ago. I was teaching a woman and child from the next house while she stood by listening. She seemed so interested in all I was telling and looked so sad and wistful that I determined to try again. I asked her why she could not read, but she gave me no direct answer until the other Bo and little girl had gone away and we were alone. Then she said, "Mem, I like you, and want very much to learn, and want you to teach me. I like your Bible and know you have never taught me anything but what is good. But this old woman in the house is my husband's grandmother and she does not like you and does not want me to read, she and others make fun of me and abuse me, and say, "O you are going to be a Christian and wear dresses and shoes like the Mem sahib and go walking about the streets. That is what you will come to if you read any longer with your Mem sahib." They all persecute me and are very angry when you come into the house. It was the old woman that made me return the Bible, but I had read a great deal of it and have not forgotten it," Then I asked her "Will you obey your husband or others who have no right to control you." She thought a moment and then said she would read, and brought her book. She has been reading regularly since then and I am delighted with the progress she is making.

I have another case in which wife and husband are both interested. They live alone so I have a quiet time with her. She reads beautifully, having been taught by her father when a little child. She does not care to learn anything but the Bible and commit texts. She asks me many questions about Christ and his life on earth, and about our religion and practice.

Not long ago I asked her if she ever prayed, she said, "Yes,

every day." Knowing they usually perform 'poojah,' I said "Yes, but you pray to your idols," she said "No, we (meaning her husband and herself) never worship idols. I pray to the true God, and whenever I pray my heart becomes so full I cannot find words in which to express myself." I asked her what was in her heart, she answered with a bright smile. "I do not know hardly what, but I feel so happy when praying." I could not help feeling that God's spirit was working in her heart.

---

*Letter from MISS HAMILTON.*

We are obliged to close work for our Pooja holidays. Pooja, as some of you know means worship, and this the greatest festival of the Hindus, is kept in honor of their goddess Doorga. She is supposed to return to her father's house at this time with her three children. Wealthy and bigoted Hindus have a representation of the goddess in clay and carry out the whole ceremony in grand style. It lasts but one or two days, after which these idols are stripped of all their valuable jewelry and apparel and cast into the river Ganges, which also is worshipped and is supposed to wash away sins. After this submersion, the goddess is supposed to go back to her husband who is believed to live beyond the Himmalayas.\*

Doorga signifies a fortress, and the names of her offspring mean beauty, prosperity, wealth and destroyer, so that the whole indicates that virtue is a fortress from which proceeds as effects the four allegorical personages thus named.

The zenana women have much to occupy them for a fortnight previous to this festival in preparation. The wealthy offer up sacrifices for their sins, and it is thought that they who observe all the exactions of their worship will have great rewards hereafter.

---

\* One of these images can be seen at 41 Bible House. After being worshipped and then thrown into the river, it was bought by one of our missionaries.

**CHINA—Peking.***Letter from MISS COLBURN.*

## SCHOOL OPENING.

Sept. 4, 1879. The summer vacation is over and study with daily exercises is resumed. While some of the pupils have not returned, new faces appear and the number remains the same. Our Chinese teacher's daughter, an intelligent girl of fifteen years, is among the new comers. Miss Burnett has more time for class recitations than formerly, as Miss Kirkby assists in many ways in the school department. The teacher proves very helpful in conducting our morning worship and during the absence of Jung in August he has read sermons at the Sabbath service. Rev. W. S. Ament from Pan-ting-fu preached here two Sabbaths.

One of our older pupils was very low with fever last month, and her restoration is a special cause for gratitude.

---

*Letter from MISS KIRKBY.*

## DAILY ROUNDS.

Sept. 9th. Having been here so short a time, there is comparatively little that I can do in the school as yet, but I enjoy an arithmetic class very much. It is as curious as it is interesting to hear the hum from the school-room, where the pupils from the youngest to the oldest are studying at the top of their voices. They think they cannot study in any other way, and it is wonderful how quickly they can memorize and what perfect recitations they give. During the afternoon I attend to the girls while they are sewing. I cannot say that I teach them, for their sewing is backward, and is as curious as everything else that they do. Their thimbles are mere rings with indentations, and are worn half way down the finger, and with them they push the needle instead of pulling it. Although their garments are very plain, it takes a great deal of their time to make them. We feel that we have been greatly favored this season, in that our Chinese school teacher, who has become a Christian, has shown his confidence in us, by bringing his only daughter to

our school. She is so bright that she readily adopts herself to the ways of foreigners. We regret she has bound feet and objects to having them unbound, but the sentiment of the school is so strong against the custom, that we hope she will desire to change.

---

### **CHINA—Shanghai.**

*Letter from MRS. LAMBUTH.*

*(Communicated by the Philadelphia Branch.)*

The young woman supported by the Philadelphia Branch married from our school is now mother to a very healthy-looking daughter, and is a pattern of neatness in her home and its surroundings. I visited her a few weeks since, and was delighted to find her so well and happy. We were pleased too on going in a furious rain to find that she had given notice to the native Christians living near, and that they came in to welcome the missionary teacher. It was a pleasant thought to us that in this inland city, 78 miles from Shanghai, there were several Christian friends, and that as beacon lights there would be in due time many a soul to rise up and say, "I first heard the story of the Saviour from the young preachers and their wives who lived in our city." We need 10,000 such homes to-day in China. It would have done your heart good yesterday to hear an old lady, over sixty years of age, who had come from more than 200 miles away, give in her testimony for Jesus, and tell how many times she had been specially blessed by her loving Father during the eighteen years that she had possessed the light from on high, and that in rain or snow, if she was not ill in her bed, she felt it her great joy to go up to the house of God, and meet his children for praise and prayer.

---

**JAPAN—Yokohama.***Letter from* MRS. PIERSON.

SKETCHES OF HAKONE.

There are many pictures in this land of the "Rising Sun" worthy of delineation in immortal colors by the pencil of some inimitable artist. And such are these by which we are surrounded in Hakone, and which I would portray to you. Among these is one I love very much. It is only a group of stately pines, crowning the summit of a low hill, which slopes to the water's edge. To me they are living, sentient beings, having their history, their own poetry and music. They stand like a solemn company of priests in their sacerdotal garments, always stately and funereal, as if mourning over the superstition and darkness of the people. But through those sombre pines, the placid evening star shines in its isolated but transcendent beauty, like the sweet star of hope, so lately risen upon this land, which will never grow dim till obscured by the full-orbed splendor of the risen Sun of Righteousness. Not far away from these majestic, outshadowing pines we assemble for evening worship, and our Christian anthem of praise and devotion as it floats over the waters gathers intensity from the solemn cadences of those harp-strings ever in tune and sympathy. We have been blessed in our work at Hakone this year. It was with sadness and regret that we saw the old priests actively engaged in keeping the women away from our meetings. This region is especially noted for festivals and idolatry of every form. There are some very ancient temples, and the priests have made feasts of various kinds, drawing away the entire female population to a participation in their unholy rites and ceremonies. This occurred repeatedly upon the very evenings appointed for our meetings. The thought was suddenly suggested that it was our privilege also to use every inducement to win them from their sins and follies. So, keeping the matter very quiet, I made a quantity of foreign cake, and towards evening sent out messengers to the women to come to the feast. They are exceedingly eager for foreign bread and cake, and prize either as a great

delicacy. We calculated that about twenty would accept the invitation. Evening came, and also more than forty women. It was a most enthusiastic meeting, our girls, one after another, requesting the privilege of speaking, until my time for addressing them was exceedingly limited. They heard the ancient story of that beautiful garden, where man was for a little season holy and happy, of the one Eternal, Invisible God, by whom and through whom are all created things; of the first sin and its unending results, and finally of Jesus, the Saviour from sin, and its fearful penalty. Could they hear unmoved? I cannot think so, for the Holy Spirit was present to seal the truth to their poor hearts. Then they were refreshed with tea and cake, the latter failing, its want was supplied with bread, which was eaten with a relish.

Oh, that they may hunger for the bread which cometh down from Heaven, and not be satisfied except with the Heavenly manna. We have had one meeting since, without the foreign cake, and they all came. One woman, who seems of the nobler class, tall, stately and refined, professes her faith in Jesus, and is ready to receive the seal upon her brow in baptism.

---

*Letter from MISS FLETCHER.*

## A CHARMING VISIT.

I was very much interested in a visit to the Female Normal School in Tokio, founded and partially supported now by the Empress. Almost four hundred pupils are gathered here, instructed in every department of education, except that which will alone restore their sex to a proper place in God's creation of "perfect women nobly planned." The royal family lead the nation in the worship of Shintoism, and all who are connected with the government in official relationship fight shy of Christianity in any form. A few of the pupils in the Normal school are under Christian influence outside, and one or two that I met, have embraced the faith of Jesus Christ. May He make of them the leaven of righteousness that shall enter into and permeate the great body of superstition and unbelief. I was

especially interested in the Kindergarten connected with the school in which are both boys and girls, almost in infancy some of them seemed. There are three departments conducted by Japanese ladies who seem quite capable of the care of the little ones, and very much interested in the special training adapted to their young minds. In the lowest department they were amusing themselves with the study of some thin strips of wood, with which they copied from the head instructress the figures that she made. But the main interest centred in the singing, to which they kept perfect time by clapping their hands. The music was Japanese, and I doubt very much if any American child could have found either time or tune to it. One little morsel as she sat with her chubby elbow on the desk before her, her tiny hands slowly keeping time as she sang, her beautiful brown eyes and the rich coloring of her complexion betraying her nationality, might have been a model for one of Raphael's cherubs in spite of her shaven crown and very Japanese appearance.

#### NEW OPENINGS.

The opening at Kagoshima is one of many that we hear of in different parts of the empire. This place is in the extreme south of the island of Kinshiu, in the province of Satsuma. It was the scene of the rebellion of Saigo and his disaffected followers, and the place where he met his capture and death. The people of the province are of a very restless, turbulent disposition, still imbued with the warrior pride of the Samurai, and little contented with the present mild form of government. Last fall some native Christians from the Dutch Reformed, and I think, the Methodist missions went from Nagasaki in the same island to Kagoshima, and through the winter their preaching has met with acceptance from the people; the number of baptisms of adult members of the church varying in our accounts from forty to fifty. I have lately heard a story which has illustrated very beautifully the power of the Gospel, even without the preaching of the word which we think so necessary for its right reception. A pedlar was once travelling in the interior of the

country where no foreigners' passport had penetrated. Among his wares he happened to have some books, which he disposed of to a farmer who thought he would take them to while away his leisure hours. One rainy day, with nothing else to do, he drew out his purchase of books and finding among them a copy of one of the Gospels, he began to read of the life and teachings of Jesus Christ, of whom perhaps he had but heard a mention before. This reading was the means of his conversion, and soon after he appeared in Tokio to hear more of the precious Gospel of life, and to ask for baptism at the hands of a minister in the city, which he shortly after received. This is but one of many instances of the ways in which the Spirit works, without calling in our weak human agency except by making it unconsciously the instrument of His power.

K— is an elderly married woman living with her husband and adopted son in her own house. She has been quite sick for some time and unable to do anything of which she can give an account. But through all her sickness, regular meetings at her house have continued, and K— has always had an open door for all who would come to hear of her Saviour. She is better lately, and we hope will soon resume her place among the active laborers in the vineyard. An incident will give an idea of the Japanese and their ways as we see them around us. Week before last was held the annual examination of the school, K— was very anxious to hear the Japanese Bible class recite, but being unable to walk or even to ride in a jinrikisha, we thought that she must yield to her inability to come. But she had a resource as natural to her as it would have seemed Quixotic to us. Imagine my surprise on the morning of the appointed day, to meet a young woman coming through the yard, with the sick woman on her back! Easily and comfortably borne as the six and eight year old boy and girl nurses carry infants of a weaker but sometimes scarcely smaller growth.

I have not yet found wherein lies the faculty of these Japanese girls for letter writing. Contrasted as it is in our minds with the illy assorted material of so many youths of our own land, their readiness of expression and flow of thought in a

language foreign to them all, is an unexplained fact, unless connected with the circumstances of the felt dependance upon unseen friends for the blessings and privileges they enjoy, and their desire to make what return they can for the interest and care-taking bestowed upon them. Of course the girls are not prodigies in industry and attainments, but there are few cases in which three years do not develop qualities of mind and heart, hardly to be expected among the females of a country so lately endowed with a civilizing and regenerating constitution, and so averse in their preconceived ideas of centuries' growth to the making of one blood all nations and people.

---

*Letters from TORI SHIMURA, a Japanese Bible Reader.*

A man in Yokohama heard about Jesus and believed, and wishes to be baptized, but is interrupted by his family. Here you know people think it very strange to keep Sabbath, as they do not know the reason. This man is in his stepmother's care, though he works for the family, and his mother and wife do not like to shut up the shop on the Sabbath because of loss. He was therefore very much troubled, and tried all he could to make them understand, but as "No prophet is accepted in his own country," they would not hear him. He asked me if I would not come to his house to make friends of them and talk to them about Jesus. I was afraid to undertake such responsibility until I thought that the Lord will help me. So I went two months ago to see them with one of the girls. I said when we reached the house, "I came to talk to you, and I hope you will hear me if you are not busy." I met the lady of the house once or twice before that time, so she asked us to come in and we did. She seemed to be very much displeased to see us. We did not know then just what to do, but the son came up-stairs and began to talk a little. At last we began to talk about God, but some of them were still unpleasant. We returned home after talking to them a full hour. Two or three times they were just the same, but lately that son exhibited a remarkable change in his conduct, and ever since they all think

this religion to be true, though they have not thought of their sins. Now they are so different in treating us, that at first I thought they did it sarcastically, because I did not know about that change. Now they wish to hear, so when we go all the family, even the servants and daughters who are married and live in different houses, come and hear about God. I think they wish to believe. I hope and trust they will soon shut up their shop and keep God's day.

I have been holding meetings here and there since I wrote to you last, and I am happy to say that the Lord has blessed me richly. When I think of my own weakness, I feel I am altogether unworthy to undertake such great work, greatest I think because it has reference to our eternal life, but I trust God can inspire me in spite of my unworthiness. My Sunday meeting is very successful. I have now every time twenty or more women. Some pray in the meeting. These are all believers, though some have not been baptized yet. About a month ago these women had a social meeting at a place called Kanagawa, the village next to Yokohama. They asked Mrs. Pierson to conduct the meeting, and she went with two of the girls. These girls said that some of the women spoke of their experiences before all, and we think it did much good to all of them. They told me that they wish to have such meetings once in three months. This may seem to you a very trifling thing, but it is not so here to us. I think that was the first social meeting held by women in Japan.

---

STEAMER DEVONIA.

*Letter from* MISS WARD.

Oct. 7, 1879. How well I remember how the dear faces looked as we sailed slowly away on September 27th.

\* \* \* \* \*

Since bidding you good-bye my thoughts have travelled to and fro between India and America. The journey so far has been a most uneventful one. For three days after leaving we

had a smooth sea ; then it was quite rough until to-day. Just now we are in a dense fog off the coast of Ireland ; the ship is merely creeping along.

We were due at Glasgow this afternoon, but we shall not be able to reach a landing place until to-morrow. We have a pleasant company of about thirty passengers, English, Irish, Scotch and Americans.

Mr. and Mrs. Crawford, with Mr. Sanders, of the American Board, are bound for work among the Armenians. Mr. Crawford gave us a helpful sermon on Sunday. The Sabbath was indeed a day of rest to me, and I felt the Everlasting Arms were about us. The fragrance of the flowers given us went with us for days. My heart is full of gratitude to the many kind friends, and I meant much more than I could say at the farewell meeting. It is hard to express one's gratitude in public.

Glasgow, October 11th. We did not reach here until last evening, as the dense fog off the coast of Ireland lasted until we reached Greenock. There we landed, and were sent by rail on to Glasgow. Our captain was a most cautious man, or we should not have been here to-day. At one time we were only half a minute from the rocks, as we pointed directly for them. I realize that prayers follow us, and that we are as safe on the sea as on the land with "our Father at the helm," and I feel thankful for the deliverance.

---

MISS STAIG writes :—I received a letter from a dear girl who has gone to live in a distant village. She says my words are always in her mind and that she prays very often to her Father and wishes me to pray for her. I had told her that God had been so good as to show her how He loved and cared for her, so she should teach others to love Him in her distant home. She now writes that she has begun instructing a friend.

# Home Department.

---

## Signs of the Times.

Many and sweet are the incidents that re-animate our courage at this entrance upon a new year's work.

The arm of power is needed to sustain us in the hour of advance to difficult and dangerous duty, but the soft touch of a loving hand upon the brow has no less its mission to send fresh strength into the heart. Our Heavenly Father knows just how and when to give us either.

Towards the close of summer as our treasury ran very low, we might have been tempted to depression, but that we had been long since shamed from that sin by the repeated interpositions of our God in time of need, and when one morning a check for \$2,500, a portion of a generous bequest, came into our hand, and smaller sums kept dropping in almost daily, we could only say "It is just like Him" with thankfulness too deep for words. Meantime, the caressing touch, the tender whisper is repeated with fresh inspiration day after day. Once it came in the intimation that even a baby's velvet fingers were not too weak to help us, and that since Christmas more than five dollars had found their way into the mite-box of our little contributor, who has seen but one winter's snow-flakes and two summers' blossoms. Blessed indeed is the home where so very early the little feet and hands are trained "in the way they should go."

From another dear child of God, on the very brink of Heaven, not knowing what day the gates of pearl may uncloset for her, comes the parting gift, fragrant with patient, joyful trust and prayer, the last and largest of many such tokens of love to her Saviour.

And now latest and not least encouraging comes the assurance from a friend far away that the little "Band" is working faithfully and hopes soon to send the hundred dollars pledged, adding, "I have just finished sixty quarts of 'zenana chow-chow,' which has all sold readily, most of it for seventy-five cents a quart." All honor to the originator of this bright, womanly thought, and may she have many imitators.

One lady, during the war, raised large sums of money for hospital work by disposing of delicate cakes, of her own making, to her friends. We read of a "day when there shall be upon the bells of the horses, HOLINESS UNTO THE LORD," Does it not seem like the dawning of that glorious time when our homeliest home-work is thus consecrated to the service of our Redeemer, and the command of tenderest consideration is gladly obeyed: "Whatsoever ye do, do all to the glory of God."

E. H. S.

---

## A page of Pictures.

In the hope of aiding our collectors and Mission-Bands in their endeavors to awaken interest and raise funds for the Society, we call attention to a beautiful page of pictures and an interesting article in the *Illustrated Christian Weekly* of October 4th, all descriptive of our own "American Mission Home in Yokohama, Japan." The four views represent the Main Building with its lawn, the Children's Home, and also a group of the elder girls of the school, who act as native assistants and Bible readers. No words could plead for our cause so powerfully as does the sight of this band of lovely Christian young women, trained through our own efforts for this work of Christ on earth.

The article which accompanies these pictures is of special value to us as "outside testimony" of what has been done in the Home. The writer is a gentleman long a resident of Yokohama, and having full opportunity to watch the enterprise from its beginning to the present time. Such a tribute from one not

connected with our Society is strong and impressive, and may we think be used by us to great advantage as a plea for our Japan work.

We have made arrangements by which copies of this number of the *I. C. W.*, containing this illustrated article, may be had from our room 41 Bible House, at Five Cents apiece.

---

Dr. WILLIAM M. TAYLOR, in a sermon on the text, "There is that scattereth yet increaseth," says :

I propose to restrict myself to one branch of the exemplification of this theme, the reflex influence of foreign missions—the benefits which we at home have derived from the efforts to diffuse the Gospel abroad. I know that this is only a secondary consideration. The command, "Go preach," and the call of Macedonia, "Come, help," should be, are enough. But it may be well to look at the duty from another standpoint. God never allows work for Him, either by an individual or by a church, to be unrewarded, and it may be worth our while to see how the streams of missionary effort, running into the ocean of love, are drawn back to heaven to be returned in showers of blessing.

We have received from modern missionary enterprise some of the most inspiring examples of Christian zeal. Christianity is a life, and here we find a warm and healthy illustration in Christian self-sacrifice and activity. It is true we have before us the perfect pattern of our Lord, and after that the Apostolic devotion. But we need to have them often reproduced to our attention, and this is done for us peculiarly by those who have gone to the heathen to proclaim Christ. To take away their histories from our literature would be much as if you took from the Testament the Acts of the Apostles. Read of Elliott on his dying bed teaching the Indian child ; of the Moravian who entered the lazar house, never to depart, to preach Christ ; of the sufferings of Adoniram Judson and his noble wife in Burmah ; of Carey's labors in India ; of Williams, Ellis, and Turner on the islands of the South Pacific,

or of William Burns among the Chinese, and you are uplifted by their example and sent forth with new energy for the Master's work. Theodore Parker, a not-over-enthusiastic judge, said that one such character as that of Adoniram Judson was worth all the money spent in missionary work. All cannot be Adoniram Judsons, but the modern missionaries, as a class, stand in the forefront of Christian heroes. They teach us what self-sacrifice means; how sublime it is to suffer and be strong; how to labor, and, harder still, to wait. Their example repeats to you the Master's words, "Why stand ye here idle?" and you must answer with the cry, "Lord, what wilt Thou have me to do?" Multiply that case manifold and reckon up, if you can, the numbers of those who have been kindled to undying enthusiasm by the lives of those heroes.

From the mission field we have received the most striking illustrations of the fact that the Gospel is the power of God unto salvation to every one that believeth. We hear to-day of the Bible being obsolete and pretentious; skeptics say its day has gone by. Now, though this may be fully answered in another way, it seems to me that in our missionary work God has furnished us with a triumphant answer. In the neighborhood of fever-breeding swamps it is said that the febrifuge plants grow. So a man who lives in the free air of the mountains does not recognize his obligations to it until he breathes a fouler air. So these men, accustomed to the free gospel atmosphere, do not recognize its advantages, and the only way of convincing them is to bring to them another locality where the gospel has just begun to work in purifying the air. Take the Pacific Islands. Read Capt. Cook's story, the reports of missionaries and of modern travelers. How have those islands been changed from savagery to civilization, from idolatry to worship! Infanticide and cannibalism are gone. Those whose highest delight was war and cruelty are engaged in peaceful industry. No such change can be instanced in history from a merely human cause. As for the Egyptian magicians of Moses' day, the only answer is, "This is the finger of God."

# Mission-Band Department.

---

## Pony Carriage in India.

AS India has always been my home, I have never heard the sound of a sleigh bell, for in India we have no snow except on the Himmalaya mountains, and I have visited them in the summer, and only viewed the regions of perpetual snow from a distance. But we have something which, I have been told, sounds like the sleigh bells of America, and that is the bell attached to the necks of the horses which draw a very quaint, two-wheeled conveyance used by the natives. It is almost entirely constructed with bamboo and a few boards. The conveyance is simply a square formed of the bamboos and planks on wheels, and a cloth canopy to shade the occupant from the sun. The coach boy is on a level with this platform, where the rider sits urging his little pony along with a whip, which is nothing but a piece of the ever useful bamboo and a bit of rope. Every road in the native city is musical both in summer and winter, from early morning till late at night with the jingling of the Ecka horse bells. The Ecka holds four people, who have to squat down on the bamboo frame; if they are women who cannot show their faces, a screen descending from the canopy hides them from the gaze of the public. But very often curiosity and a natural desire to see the world from which they are shut in, tempts them to peep through the narrow slit in the screen made for that purpose. Then you may catch a glimpse of a face either nut brown or pale olive, with large black eyes and adorned

with a huge nose ring, and ears covered with jewels; but the face soon disappears from view if the occupant sees she has an observer.

S. RODERICK.

---

## Patience and Love.

I HAVE now two schools, one which I opened a little more than a year ago has been rather up hill work from the beginning. At first the parents held out against buying their own books, although the cost of a primer, only one pice, scarcely pays for the paper. Three or four girls bought books, the others would sit in rows with empty hands and vacant looks. Mothers and grandmothers would come and discourse upon our stinginess in not giving books that cost only one pice! Patience was needed, and we spoke gently and persuasively to them, telling them of the advantages of education and clinching the argument by one that was sure to tell more than any other, the girls would stand a better chance of getting good husbands if they were educated. Some would end in paying for books, others would raise their voices and ask if we supposed their girls were going to work for a living that we were so anxious for them to learn to read. However in time all gave way, though nearly two months passed before some bought any books. The older girls are reading in "Peep of Day," and in a reading book full of interesting subjects, and take great pride in preparing their lessons well. I visit the school but once a week. How I wish we could gather these children into a boarding school. They sadly need the daily influences, and care, and guidance of Christian people. You see no sharing with play-mates or class-mates, each gets all she can and enjoys it alone. Then there is no desire to cover the faults of others, but tattling is so incessant that one has to resort to punish-

ing the tale-bearer. There is one dear child in the school who, though not naturally of a very pleasant disposition, does try hard to act up to the teaching she gets. One day I asked if the lessons were well prepared, whereupon all but Raj Luckhi, began to tell how very good they were and how beautifully they learned their lessons. "You must leave me to praise you," I said. "But how is it you say nothing Raj Luckhi, have you not a good lesson?" "I have prepared my lesson," she replied, "but I did not like to say I had done it well, because I read in our lesson book that we should not praise ourselves." She turned to a book finished a month or two before, and turning up the page ran her finger along the sentence. I felt repaid for the trouble that school had been.

The children of another school live not far from the Sunday school, and very pleasant it is to gather them in there. Three of our native teachers who go from love for the work, accompany me on Sunday and divide among them the children who cannot read. I take all who can. My class has begun Luke's gospel, and the teachers take each a Bible picture and tell the story to their classes. The answers of the children at the close of the school testify to the faithfulness of the teachers. We have over seventy children in the Sunday school.

H. CADDY.

---

## A Japanese Stove.

YOU ask me if we have snow in Japan. In the Northern part of the Empire in Yezo, there is snow for many months, but I think a New Yorker would laugh at what we call snow storms in Yokohama. Could you have stepped into my room one night in May, you could have had some idea of how the Japanese are accustomed to keep off the effects of cold in their houses, where the walls are a thin smearing of plaster, and the doors are

mere paper screens sliding back and forth. I had my stove taken down very prematurely, and when the day became like a damp one in fall, I had to have a "hibachi" brought in to say that I have a fire. The "hibachi" is a sort of bronze pot or urn about eight inches high filled with ashes and carrying on the top of them a handful of glowing charcoals. Over one of these "hibachis," sometimes big, sometimes little, often highly ornamented in the houses of the rich, a Japanese on hospitable thoughts intent will invite you to shiver the coldest day in winter, and you are expected to rejoice in the warmth, with every part of the body stinging with exposure to the atmosphere. N. FLETCHER.

---

#### NEW MISSION BANDS.

The Woman's Foreign Mission Band, of Northville, Riverhead, N. Y., Miss Leila Downs, *Secretary*.

The Byron Mission Band, Byron, Ill., Miss Nellie Spaulding, *Secretary*.

---

#### NEW LIFE MEMBERS.

Miss Annie M. Smith, by Band "Nimble Fingers," New Brunswick, N. J.

Miss Myra Smith, by Band "Nimble Fingers," New Brunswick, N. J.

Rev. J. H. Stanger, by Cincinnati Branch, O.

Miss Mary E. Loud, by Haverhill Zenana Society.

Miss Lucy H. Brown, by Haverhill Zenana Society.

Miss Maggie Wade Foster, by "Dorinda" Mission Band, Franklin, Ky.

Miss Elizabeth C. Ames, by Mrs. Mary F. Ames, Haverhill, Mass.

Mrs. A. B. Hibbard, Syracuse, N. Y.

---

#### MISSION BOXES.

From Cong. S. S. of Southport, Conn., 102 dolls, 12 white h'dk'fs., box of blackboard crayons. 4 aprons and fancy work from Miss A. E. Perry. Patchwork and fancy work from Miss M. S. Monroe. 14 worsted balls.

Box from Millstone, N. J., by Mrs. E. T. Corwin.

"Star of Bethlehem" Band, Fairfield, Conn., per Miss Abby B. Nichols, 1 box of basted patchwork.

A large box of dressed dolls, for Calcutta, from Bands in 10th Presb. Church, Philadelphia.

From Chicago Branch: writing desk and stationery from Mrs. King, for Fannie King. Dressed doll from Miss Larrabee. Pictures, easel, and sleeve buttons from Mrs. Holmes. Wash cloths, cotton, zephyr and needles from Mrs. Strong and Miss Butler. Collar and cuffs from Miss Garvin. Table mats, bureau trays, birch canoes, Indian boxes, silencers, 2 dolls, dolls' mantles and aprons, five scrap-books for sick children, card-board patterns, etc., from Miss P. L. Smith.

Illustrated Bengali texts, from Mrs. Freeman, Hyde Park, for Miss Ward's work.

RECEIPTS of Woman's Union Missionary Society, from  
Sept. 24th to Nov. 24th, 1879.

## NOVA SCOTIA.

Halifax, "A Nova Scotian friend," \$1 00

## MASSACHUSETTS.

Amherst, Proceeds of Fair by  
"Successful Workers," per  
Miss Bessie J. Seelye, for  
Miss Caddy's school at Alla-  
habad, . . . . . 40 00  
Mrs. L. P. Hickok, annual sub. . . . . 20 00  
Boston, Boston Branch, Mrs. H.  
Johnson, Treas. (See items  
below), . . . . . 141 02  

---

\$201 02

## CONNECTICUT.

New London, New London Aux.,  
Mrs. Peleg Williams, Treas.,  
including "Link" subs. . . . . 85 90  
Southport, Mrs. Elbert B. Monroe,  
for freight on Mission Box, . . . . . 6 00  
Woodbury, Miss Julia E. Bull,  
donation and "Links," . . . . . 5 00  

---

\$96 90

## NEW YORK.

Albany, Mr. S. H. Ransom, Exec-  
utor, on account of bequest by  
Mrs. E. W. Rathbone, . . . . . 2500 00  
Bay Ridge, Mrs. Geo. N. Titus, . . . . . 5 00  
Brooklyn, S. S. of Church on the  
Heights, Mr. A. F. Hand,  
Treas., for "Kei Nishida," . . . . . 75 00  
Mrs. M. E. Winslow, . . . . . 5 00  
Corona, L. I., "Leverich Mem'l"  
Band, per Mrs. E. P. Van  
Wickel, additional, . . . . . 2 68  
Ithaca, Ladies of Ithaca, per Miss  
J. L. Hardy: collected in  
Presb. Church, 66; Mr. Geo.  
D. Beers, for his daughter,  
Mrs. A. E. Sumner, 50, . . . . . 116 00  
Irvington, "Irvington" Band, per  
Mrs. John T. Terry, for zenana  
work, . . . . . 134 00  
Kinderhook, "Daisy Collier"  
Band, per Mrs. W. H. Rainey,  
and "Link," . . . . . 26 57  
Livonia, Mrs. Wm. Culvert, . . . . . 1 00  
New York, Mrs. H. S. Mygatt, per  
Mrs. Jacob Le Roy, . . . . . 5 00  
Mrs. Thomas G. Hunt, sub. . . . . 5 00  
Mrs. S. Cutter, from herself, 10;  
Mrs. Riley, 10; Mrs. J. M.  
Gustin, 5; Mrs. D. P. Ingrah-  
am, 5, . . . . . 30 00  
Mrs. Force, by Mrs. S. Church,  
Woman's Missionary Associa-  
tion of Church of the Holy  
Trinity, Dr. S. H. Tyng, Rec-  
tor, Mrs. Sara S. Kissam,  
Treas., for "Fanny Tyng"  
scholarship, . . . . . 30 00

Mrs. C. L. Spencer, per Mrs.  
Jacob LeRoy, for passage  
and expenses of Miss Ward to  
India, . . . . . 600 00  
Mrs. D. J. Ely, annual sub., 25;  
for Mrs. Pierson's mother, 25, . . . . . 50 00  
Miss D., for Mrs. Pierson's  
mother, . . . . . 25 00  
By Mrs. Wm. Henry Wells:  
Mrs. A. N. Barney, 5.50; Mrs.  
Charles E. Whitehouse, 5;  
Mrs. Wm. H. Wells, 5.50;  
Miss Julia E. Wells, 5, . . . . . 21 00  
Mrs. Winthrop S. Gilman, an-  
nual sub. . . . . 30 00  
"Johnson Band," Miss R. Pull-  
man, Treas., for Child's Home  
at Yokohama, . . . . . 42 04  
Plattsburgh, Bequest of Ellen  
Scully, per Mrs. Moss K.  
Platt, . . . . . 10 00  
Poughkeepsie, Poughkeepsie Aux.,  
Mrs. G. W. Candee, Treas.  
(List in Annual Report.) . . . . . 248 74  
S. S. of Second. Ref. Church,  
per Miss Harriet Elmendorf,  
for Miss Ward's work, of which  
from Mrs. E. G. Taylor, 1; . . . . . 64 24  
Rome, Mrs. H. H. Wright's col-  
lection: Mrs. Flandrau, 5;  
Mrs. A. H. Brainerd, 2; Mrs.  
S. Mudge, 10; Miss Hurlburt,  
5; Miss Helen M. Wright, 3;  
Cash, 1; Miss Hodges, 1;  
"Link," 60 cts. . . . . 27 60  
Syracuse, "Fobes" Mission Band,  
per Mrs. L. S. Phillips, for  
"Hana Abe,"—Mary Fobes, in  
Japan, . . . . . 75 00  

---

\$4,130 87

## NEW JERSEY.

Franklinville, Mission Band  
"Earnest Gleaners," Miss Ella  
J. Wilson, Treas., for child  
in India, . . . . . 30 00  
Metuchen, Woman's Union Mis-  
sionary Society of Ref. Church,  
Miss Fanny A. Wendover,  
Treas., for Miss Ward's work, . . . . . 24 00  
Millstone, "Nimble Fingers," per  
Mrs. E. T. Corwin, for Life  
Membership of MISS ANNIE  
M. SMITH and MISS MYRA  
SMITH, . . . . . 50 00  
Morristown, "Harriet G. Brittan"  
Band, by Mrs. E. F. Ran-  
dolph, . . . . . 4 00  
"Morris Plains" Mission Band,  
Mrs. Mina Jones, Treas., for  
Bible Reader in Japan, per  
Mrs. F. G. Burnham, . . . . . 60 00  
Newark, Newark Aux., Mrs. E.  
D. G. Smith, Treas. (See  
items below.) . . . . . 217 10  
Miss Gore, of "Persis" Band, . . . . . 1 00

Mrs. Oehme, special gift for Mrs. Pierson's mother, . . .	25 00
Orange, Mrs. M. M. Austen, for "Lily Star Austen," Calcutta, . . .	30 00
Princeton, W. U. M. S. of Prince- ton, Miss Ellen L. A. Brown, Treas., . . .	120 00
Trenton, Miss Mary H. Fisk, for "Mamie Fisk," Japan, . . .	5 00
	<u>\$566 10</u>

## PENNSYLVANIA.

Philadelphia, Philadelphia Branch, Mrs. Charles B. Keen, Treas.:	
For Miss Lathrop, . . .	196 00
For Miss Jones, . . .	196 00
For Miss Hook, . . .	196 00
For Miss Guthrie, . . .	100 00
Miss Kirkpatrick, for "Shore- latta," . . .	75 00
Mrs. Morris and family, for Bible Reader in India, . . .	50 00
Miss M. A. Longstreth, for Bible Reader under Mrs. Bennett, . . .	50 00
Trinity Church, Swedesboro, N. J., for child in Miss Higby's school, . . .	25 00
Class of 1877, Chestnut Street Female Seminary, Phila., for "Frances Bennett," Calcutta, Mrs. Murray and family, for "Margaret Murray," in Miss Haswell's school, . . .	30 00
	<u>948 00</u>
Of which previously paid, but not appropriated, . . .	158 00
	<u>\$790 00</u>

## OHIO.

Cincinnati, Cincinnati Branch, Mrs. M. M. White, Treas., proceeds of entertainment by Misses Fox and friends, to con- stitute Rev. J. H. STANGER, Rector of Christ's Church, Life Member, . . .	65 00
Columbus, Miss Kate Gardiner, . . .	4 00
Springfield, Rev. R. Rose, Treas. of Board of Missions of Metho- dist Protestant Church.:	
Pittsburgh Conference, for "Hannah Reeves," . . .	40 00
Rev. S. F. Crowther, for "Crissie Crowther," . . .	40 00
Iowa Conference, for "Ida Iowa," . . .	40 00

North Illinois Conference, for "Eleanor E. May- all," . . .	47 31
Ohio Conference, for "Eliza Brown," . . .	26 53
Minnesota Conference, for "Minnie Belle Jones," . . .	11 16
West Virginia Confer- ence, for "Mary Vir- ginia," . . .	40 00
	<u>245 00</u>
	<u>\$314 00</u>

## KENTUCKY.

Louisville, Kentucky Branch, Mrs. S. I. Look, Treas. (See items below.) . . .	\$151 11
---	----------

## ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Treas. (See items below.) . . .	\$108 55
--	----------

## MICHIGAN.

Jonesville, Mrs. E. O. Grosvenor, annual sub. and "Link," . . .	\$ 10 00
--	----------

## IOWA.

Independence, C. E. Lathrop, for Miss Lathrop, Allahabad, . . .	\$ 5 00
--	---------

## CALIFORNIA.

Brooklyn, "Tolman" Band, Mills Seminary, per Miss C. K. Goulding, for "Ah Shinn," Japan, . . .	\$ 50 00
---	----------

## FOR PUBLICATIONS.

"Link" subscriptions, Mrs. H. Thomas, 2; in small amounts, 7-25, . . .	9 25
Sales of "Kardoo," 1.55; Rev. G. Alexander, 9.80, . . .	11 35
Leaflets, . . .	3 22
Mission Band Hymnal, . . .	12
	<u>\$23 94</u>

Total from Sept. 24th to Nov. 24th, . . .	\$6,448 49
--	------------

MRS. J. E. JOHNSON.

Treasurer.

RECEIPTS of Boston Branch.

Dorchester Auxiliary, Mrs. Frank Wood, Treas.; Mrs. Wm. Taylor, 2; Mrs. John Foster, 1; Miss Mary Sharp, 1; Miss Mary Williams, 1; Mrs. P. S. Wheelock, 60, . . . . .	5 60	From Brookline, per Miss Louise P. Bruce, 44; also from Brookline, 20, . . . . .	64 00
S. S. of Second Church, Dorchester, . . . . .	42 82	Collections of Mrs. J. D. Richardson, 6 60; also omitted from September "Link," 5, . . . . .	11 60
Roxbury Auxiliary, Mrs. Frank Wood, Treas.; Miss Davis, 10; Miss Rogers, 5; Mrs. Rupp, 5; Mrs. Stetson, 2, . . . . .	22 00		\$146 02

MRS. HENRY JOHNSON,

Treasurer.

RECEIPTS of the Philadelphia Branch from July 17th to Dec. 1st, 1879.

Through Miss M. A. Longstreth: Susan Longstreth, 10; Elizabeth Longstreth, 10; Mrs. Theodore H. Morris, 10; Mrs. Fred. W. Morris, 10; Mrs. Wm. H. Morris, 5; Anna Morris, 5; for support of Bible Reader in India. M. A. Longstreth, for support of Bible Reader under Mrs. Bennett, 50; Mrs. A. L. Lowry, for education of Alice in Calcutta Orphanage, 50; Alice Ashhurst, 5; do. "Link," 50 cts.; Anna Shipley, 2; do. "Link," 50 cts.; Margaret J. Hardy, 5; do. "Link," 50 cts.; Anna Benham, "Link," 50 cts. . . . .	164 50	do. annual sub., 20; do. "Link," 1.20, . . . . .	121 20
Through Miss Dillaye: Class of 1877, Chestnut Street Seminary, for education of Frances Bennett, in Calcutta Orphanage, 30; Mrs. Janeway, 5; Miss Bonney annual sub., 20; Miss Dillaye, annual sub., 20, . . . . .	75 00	Through Mrs. J. F. Page: Mrs. J. F. Page . . . . .	5 00
Through Mrs. Matlack: Trinity Church, Swedesboro, N. J., for support of child in Miss Higby's school, . . . . .	25 00	Through Mrs. G. A. Lewis; Mrs. C. K. Inglis, 1; Mrs. Edwin M. Lewis, 2; Mrs. John A. Lewis, 2; Miss Julia L. Lewis, 1; Miss Katharine H. Lewis, 1; Miss Carrie Lewis, 1; Mrs. G. Albert Lewis, 2; do. "Link," 50 cts.; Mrs. Anna T. Eldridge, 1; Mrs. Archibald Campbell, 2; do. "Link," 50 cts. . . . .	14 00
Through Mrs. A. F. Lex: Miss M. M. Kirkpatrick, for support of Shorelatta, 100; . . . . .		Through Mrs. T. S. Foster: Mrs. T. S. Foster, for Miss Higby, . . . . .	15 00
		West Chester Aux., per Miss S. J. Farley, Treas.: Episcopal Church, 40; members of other churches, 23, . . . . .	63 00
		Lambertville Aux., per Miss M. G. Thornton, additional, . . . . .	2 00
		From Mary A. Boardman Fund, . . . . .	36 50
		From Harriet Holland Fund, . . . . .	490 00
			\$1,011 20

MRS. C. B. KEEN,

Treasurer.

RECEIPTS of Newark Auxiliary.

Trinity Church, by Mrs. E. C. Benedict, Mrs. Wm. A. Whitehead, 5; Mrs. Brientnall, 5; Mrs. Henry W. Duryee, 1; Mrs. J. C. Johnson, 2; Mrs. Gershone Lockwood, 2; Mrs. E. N. MiHer, 1; Miss Gertrude Ogden, 1; Miss Ellen Giffard, 1; Mrs. E. C. Benedict, 5. Cash, 1, . . . . .	24 00	Church, Mrs. George Harrison, for "Link," . . . . .	60
By Miss Few Smith, Second Presb.		North Reformed Church, by Miss J. W. Abeel: Mrs. S. T. Frelinghuysen, 5 00 Mrs. Frank R. Van Nest, 4 50; "Link," 50c., . . . . .	5 00
		Mrs. John Duncan, . . . . .	1 00
		Miss Kate Duncan, . . . . .	1 00
		Miss Harriet Steele, . . . . .	1 00
		Miss Elizabeth Howell, . . . . .	3 00

Mrs. Alex. Clark, 2;	
"Link," 50c., . . . . .	2 50
Mrs. James Taylor, 1;	
"Link," 50c., . . . . .	1 50
Mrs. R. B. Symington, . . . . .	5 00
Mrs. David A. Depue, . . . . .	1 00
Mrs. W. H. Lyon, . . . . .	1 00
Mr. Joseph Pienovi, . . . . .	1 00
Mrs. Joseph Pienovi, . . . . .	1 00
Miss Maria Pienovi, 1;	
"Link," 50c., . . . . .	1 50
Mrs. Stephen Condict, . . . . .	
1 50; "Link," 50c., . . . . .	2 00
Mrs. C. B. Polhemus, . . . . .	2 00
Miss Polhemus, . . . . .	2 00
Miss Mary Polhemus, . . . . .	2 00
Mrs. John L. Leverich, . . . . .	1 00
Miss Ida Wagner, 3;	
"Link," 50c., . . . . .	3 50
Mrs. Robert Ballantine, . . . . .	
10; "Link," 50c., . . . . .	10 50
Miss A. B. Duryee, . . . . .	1 00
Miss C. R. Duryee, . . . . .	2 00
Miss M. O. Duryee, . . . . .	2 00
Miss Bessie Clark, . . . . .	25 00
Mrs. Isaac Kilburn, . . . . .	2 00
Mrs. Dr. George Freeborn, for "Link," . . . . .	50

Miss J. W. Abeel, . . . . .	2 00
Miss Abeel, . . . . .	1 00
Mrs. Dr. E. D. G. Smith, . . . . .	4 00
Mrs. Doty, for "Link," . . . . .	50
	93 50
"Persis Mission" Band, of Emmanuel Reformed Episcopal Church, by Mrs. J. Howard Smith, for 1880:	
Miss Dietz, 35; Miss P., Miss G. and other friends, and for "Links," 5; Mrs. J. Howard Smith, annual subscription, 10; Mite box, 5. Total, 55, of which acknowledged in September, 25, . . . . .	30 00
Second Presbyterian Church, by Miss Few Smith, a friend, 15; by Mrs. C. L. Graham and Mrs. J. Ward, 34, . . . . .	49 00
Woodside Zenana Band, by Miss Avery, . . . . .	20 00
	<u>\$217 10</u>

MRS. DR. E. D. G. SMITH,  
*Treasurer.*

### RECEIPTS of Kentucky Branch.

Carrie Leonard Mem'l, per Miss Applegate, . . . . .	25 00
Hindu's Friend, by Mrs. Nannie Riley, . . . . .	25 00
Kentucky College Band, Emily Ringgold Mem'l, per Miss L. N. Clarke, . . . . .	18 50
Nee Sima Band, for Mrs. Pierson, per Mrs. H. M. Browne, Springfield, . . . . .	25 00
Olive Branch contribution, per Mrs. M. E. Crutcher, . . . . .	8 00
"Link" and postage, . . . . .	50
Nannie Phillips Band, per Mrs. Wm. Campbell, . . . . .	15 00

Children's pennies, last collection by Mrs. W. B. Anderson, . . . . .	31
Peter Caldwell Band, per Mrs. William Anderson, . . . . .	13 00
E. T. Perkins Band, per Mrs. Burnet, . . . . .	20 00
"Link" and postage, . . . . .	60
Fine, . . . . .	20
	<u>\$151 11</u>

MRS. S. J. LOOK,  
*Treasurer.*

### RECEIPTS of Chicago Branch.

Mrs. M. J. Willing, for "Link," . . . . .	1 00
Mrs. L. M. Rumsey, 5; "Link," 50 cts., . . . . .	5 50
Mrs. Whittier, for "Mary Merriman" school, at Allahabad, 5; "Link," 60 cts., . . . . .	5 60
Primary class of S. S. of First Cong. Church, by Mrs. Pruisziner, . . . . .	13 50
Martha Parks, for "Link," . . . . .	60
Sale of Japan leaflets, . . . . .	70
Mrs. Henry Gould, . . . . .	5 00
Mrs. Noble of Elizabethtown, N. Y., . . . . .	20 00
Mrs. Wm. Chisholm, . . . . .	5 00
Dr. H. P. Merriman, in memoriam for "Mary Merriman" school, if needed, . . . . .	20 00
Mrs. V. L. Turner, . . . . .	5 00

Mrs. H. M. Humphrey, for "Sato Sahabe," Japan, . . . . .	20 00
Mrs. M. J. Willing, . . . . .	5 00
Miss P. L. Smith, for publications, . . . . .	1 00
Mrs. Hunt's Mite Box, . . . . .	1 00
	108 90
Paid for expressage, . . . . .	35
	<u>\$108 55</u>

MRS. O. F. AVERY,  
*Treasurer.*

<i>Erratum</i> , Items in Nov. "Link," should read thus: Mrs. B. V. Page, for Miss Ward's work, . . . . .	3 00
Mr. H. A. Willing, for Miss Ward's work, . . . . .	10 00



**For use in Library only**

*For use in Library only*

Princeton Theological Seminary-Speer Library



1 1012 01046 6466

